

Paulus en zij Brief aan de Romeinen  
Dr. A. Van Veldhuizen  
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This little volume represents the third installment of the series *Tekst en Uitleg* of which the numbers for Matthew and Mark were noticed in our issue for July, 1916. The limited space available for the exposition was bound to create extraordinary difficulties in the case of a document like that of the Epistle to the Romans. A detailed rendering of the articulation of the Apostle's thought with due regard to the interlocking of single sentences and niceties of shades of expression is from the outset excluded when less than sixty small-sized pages are at the writer's disposal. And yet in Paul's Epistles, and especially in Romans, so much depends on this particular process. But discounting this, and having regard exclusively to the larger movement of thought and to the problem of imparting a fairly distinct conception of it to the average reader, we can say that the author has admirably succeeded. A great deal of useful information has been compressed into a small space. Dr. van Veldhuizen has a happy way of illustrating his points by apt comparisons expressed in pithy, snappy terms. He even knows how to make use of contemporary events to enforce a statement as e.g. when the abject enslavement of the nous to the law of the members (Chap. 41) is compared to the impotence of the Greek authorities at Saloniki. There is danger, of course, that this figure, so pertinent at the present moment, may become less self-explanatory in the years to come; we trust the usefulness of the commentary will outlast the present war.

On the great questions at issue in the exegesis of Romans the author on the whole takes the side supported by sound exegetical tradition. The "righteousness of God" is both subjective, an attribute of God, and objective, the result of imputation to man, and in regard to the former the punitive sense of "justice" is upheld for the passage III, 25 ff. The emphasis on the sovereignty of God in Chap. 9 is adequately brought out. That faith appears as a gift of God is squarely recognized. The brief exposé of the Pauline Theology that precedes the exegetical part is both valuable in itself and helpful for the understanding of the commentary. There are points on which we feel bound to differ from the view adopted, as for instance in regard to the subject of Chap. 7:14 ff. Here the author represents Paul as living over again in a sort of spiritual nightmare, the desperate experience of his pre-Christian state. We do not think the present tenses in contrast with the past tenses of the preceding can be explained on this principle. Referring to a minor point we feel that the translation of *καλεῖν* by "giving a name" in Chap. 5:17 obliterates the evident allusion to Paul's technical conception of "calling". It is incorrect that the contrast in 1 Cor. 15:45 ff. between Adam and Christ presupposes the fall (p. 29.) for this is precisely the point in which the passage differs from the comparison in Rom. 5:12 ff. It is also scarcely in keeping with Paul's conception to say, that Christ by his conduct became the Second Adam (p. 31). We could wish that the relation between Paul and Jesus had been somewhat more definitely formulated than is done on p. 18, where Paul is said to have coined the gold furnished by Jesus. The figure is striking, but it fails to express the fundamental fact, so much in need of emphasis, that the relation between the two is not on the whole that between two successive teachers, but that between the interpreted and the interpreter, between author of redemption and the apostle of redemption.

Of *errata* we have noticed the following: on p. 40 the citation II, 14 should be II, 4; on p. 88 (line 6 from the bottom) "beschermen" should be "beschouwen"; on p. 102 (line 12 from the top) "doop"

should be “dood”; on p. 107 (line 15 from the top) “menschen” should be “wenschen”. The name Mehlkorn in the bibliography on p. 21 is misspelled for Mehlhorn.